

Address of the General Anti-Slavery Convention.—Held in London from the 13th to the 22d of June inclusive, 1843.

To the Christian professors of every denomination in America, and all other countries where the injustice of Slavery exists:

DEAR FRIENDS AND BRETHREN:

Under a deep sense of the duties and responsibilities which, as professing Christians, devolve upon us, we affectionately address you on the momentous subject of Slavery; to promote the immediate and universal abolition of which, we are now assembled in Convention.

To attempt to prove in these days of light and knowledge that the institution of Slavery, with all its foul and evil influences on the oppressor and the oppressed, is a most unjust and cruel outrage on the inalienable rights of humanity, and the sanction of it a flagrant violation of the precepts of the Gospel, would be little less than an insult to the understandings and feelings of Christian professors of any country or of any name.

If there are, however, among the professed followers of the merciful Redeemer, those whose eyes may be so far blinded, or their consciences so far seared by interest or ignorance, pride or prejudice, as still to sanction and uphold this unjust and sinful system, we would earnestly entreat them, not only for the sake of the suffering slave, but for their own soul's sake to abandon at once and forever a course so hateful in the sight of Him who "hath made of one blood all nations of men and who dwelt on the face of the earth;" and who hath given his only begotten Son "a ransom for all," without distinction of color or of clime. We feel bound thus faithfully to warn all those professors of the Christian name who may hold, or justify the holding, of their fellow-men in bondage, in the firm and solemn belief that we shall hereafter be judged, not by the standard which our wilful ignorance or interested prejudice may have induced us to adopt with secret misgivings, but by that righteous standard which our blessed Lord unalterably fixed when he said, "Whatsoever ye would that men should do to you, do ye even so to them;" a standard upon which the light of truth has now so clearly shone, as to leave every Christian professor without the shadow of an excuse for continuing or upholding the mildest system of personal slavery.

In those countries, however, where Christianity is professed, but where slavery still exists, there are many who may acknowledge its cruelty and injustice, who would shrink from any active participation in its guilt, and who profess, and we believe sincerely profess, to desire its speedy and entire abolition. To you, our fellow professors of this most important class, upon whom, in America especially, the question of the safe and speedy, or protracted and dangerous abolition of slavery greatly rests—we earnestly yet affectionately entreat you to remember, that under existing circumstances silence may be guilt, and inactivity and indifference may be sin. We would therefore beseech you brethren, prayerfully to consider how far you are faithfully bringing the convictions of your own minds to bear on the sentiments of the community at large upon this great question.

It is in vain to expect that slavery will be abolished by the government of any free country, until there has been raised against it that force of public opinion which gives the moving principle to legislation, and the executive power to law. And since each member of society, however obscure, assists in forming, for good or for evil, this sum of public opinion, how deeply important is it that every individual in a professedly religious community should use all his influence and his energy to raise the tone of moral and religious feeling around him, to at least that Christian standard which he himself acknowledges.

In thus encouraging you to the performance of your duty as members of civil and religious society, permit us to observe that it is one thing silently to retain a sentiment in our own bosom, it is another to declare it boldly and openly to all around us. It is one thing to pass over without observation the erroneous sentiments that may be expressed in our hearing, and it is quite another thing fearlessly, yet meekly, to counteract such sentiments by the honest expression of our own. It is very easy to stand silent spectators of the earnest efforts of a few devoted men, struggling against fearful difficulties to obtain the end for which we may more secretly profess to be anxious; but it is not so easy, amid the prejudice of a slave holding nation, zealously to co-operate with their arduous labors in behalf of a poor, despised, and injured people.

We are not insensible to the trials of your position, disengaged, as you may be, in the performance of your duty by the sneers or ill-will of the majority who surround you; but bearing in mind that it is mainly by the uncompromising performance of your individual duty, that the majority will be reduced; that you each form a link in that chain of influence which is all-powerful to shatter or rive the fetters of the enslaved; we fervently entreat you to come forth in the meekness, but in the firmness and the boldness of the Christian character, and regardless alike of the smiles or the frowns of others, endeavor to do your part in turning the tide of national feeling in favor of the oppressed and injured slave.

It may be there are those amongst you who, in their anxiety to disownance what they may conceive to be the injurious zeal or improper conduct of some who have been very active in the abolition movement, have declined to take any part themselves in this work of justice and humanity. There may be others who go still further, and hesitate not to judge and condemn on professedly religious grounds, those who may feel conscientiously bound to the zealous and public advocacy of this righteous cause. Without attempting to judge in these matters, we will venture respectfully and kindly to express our conviction that this state of feeling arises as much from pride and prejudice on the

LIBERTY STANDARD.

"Proclaim Liberty throughout all the Land, unto all the inhabitants thereof." — Leviticus, 25: 10.

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one hand, as from indiscretion or improvidence on the other; and that at any rate the weakness or the violence of others can form no valid excuse for our own inactivity in a righteous cause; it ought rather to induce us to throw into every truly good and benevolent work, the protective influence of our own example.

Christianity consists not in a mere profession of doctrines; it is an active and benevolent principle of love to God and man, which should ever prompt us to imitate the example of its blessed Author, whose life was devoted to relieving distress, mitigating human suffering, and bursting the physical as well as the spiritual bonds of poor suffering humanity.—Oh, then, may all party, feeling, all personal prejudice, all suspicion of motives, be washed away by the springs of love and charity in each individual heart; and may these springs, uniting in one mighty stream of Christian benevolence, sweep from the soil of America, and from every country of the world, the blood-stained spot of slavery.

In the cheering belief that the abolition of this nefarious system is pursuing its onward course throughout the world, this Convention would desire to encourage rather than rebuke, to commend rather than condemn; but we dare not conceal from you our painful conviction that in the United States of America more particularly, the progress of emancipation has been greatly retarded, and the oppression of free people of color greatly aggravated, by the prevalence of that unjustifiable prejudice against color, to which slavery has given birth, and which is as opposed to the law of Christian love, as it is disgraceful to a people who boast of their perfect equality of civil and religious rights.

We know how hard it is to withstand the influence of education, and the current of popular feeling; but we would entreat you to struggle against this baneful prejudice, and fervent are our desires that you may seek and obtain that assistance of Divine grace which alone can subdue the pride of the human heart, and enable us to consider every country, and every man our brother; and especially would we call upon you to extend that care over the education of your children as will most effectually preserve the rising generation from imbibing prejudices so inimical to social happiness and national prosperity.

In conclusion, dear friends and brethren, fellow professors of the Christian faith, we commend the hapless slave to your Christian sympathy and aid; and oh! if the spirit that has escaped from his toil-worn frame, should meet our own at the judgment seat of Christ, may we each in that solemn hour, when we shall need the shield of Infinite Mercy for ourselves, feel the cheering assurance that we have done all in our power, to shield from oppression and suffering on earth, our fellow candidates for the mercy of heaven.

(Signed.) THOMAS CLARKSON,
President of the Convention.
London, June 20, 1843.

GENERAL DUFF GREEN.

This important personage, you know, has been trying various expedients to cut a figure, ever since the adhesion of his old master, Calhoun, to the Van Buren dynasty in 1837, threw him out of employment as a nullifier. His labors as a Whig in 1840 were but poorly repaid, and so he came to London and figured a while as an anti-slavery man and corn-law repealer. Returning to America last winter, he caused the newspapers to herald his advent as the bearer of a most important project, having the virtual sanction of the British Government, which was to re-uscitate confidence and restore universal prosperity. After a short time, when it was thought the trumpets were sufficiently sounded, General Green came forth in the Madison of January 16, 1843, with what purported to be an outline of his plan. To give it a show of authenticity, he says, 'Indeed, I was authorized by Lord Aberdeen himself, to say, that it was his earnest desire to place the commercial relations of the two countries on terms of reciprocity.' This sounds very pretty, but is just nothing. However it served, with a casual reader, to give a show of weight to what follows. It is General Green that now speaks and gives his own opinion, and only his own opinion, to show the world what he understands by his 'reciprocity' in trade. Says he, 'I am persuaded that a treaty may be made, providing for the admission of cotton, rice, and Indian corn, into England and her dependencies, at a nominal duty, or duty free, and that the trade in lumber and provisions, and all our surplus products, may be placed on the same footing as the like products, of her colonies; at the same time, that our navigation may obtain concessions no less important. And that for granting us these favors, England will ask of us no more than that our tariff shall be so modified as to her manufacturers, as to change thereon no higher rate of duty than is indispensable to provide for an economical administration of our Government.'

Here we see the extent and design of his reciprocity. Cotton, Rice, Tobacco, Indian Corn—not wheat. Cotton is now admitted at a nominal duty, but the planters are afraid England will by and by lay a duty in favor of East India cottons. Rice and tobacco are heavily charged here, for revenue purposes, both products of slave labor, and the planters are as eager to force tobacco upon the Europeans as the merchants of London to force opium upon the Chinese. Indian corn is grown more at the South than at the North, and moreover, is an article that is not used at all in England. The people will not eat

it. Thus, we see, that while wheat is passed over, the whole scheme goes for the benefit of the slave-holders, and all the Northern interests are now proposed to be negotiated away, so as to deprive the representatives of the free States of all voice in the matter, by John Tyler and Daniel Webster. The free wheat-growers of the North-West are slighted, and the starving poor of England are to be fed with tobacco—'more baccy,' as the sailor said. I can now only refer to Mr. Webster's Baltimore speech, and to publications in the American and English papers, all evidently having a common origin and object—a more perfect identification of interest than the land-holders of America. Suffice it to say, General Green succeeded so far in Tylerizing, that he obtained an appointment as 'agent' to represent England, and with the full concurrence of the American Executive, work the wires the best way he could to pave the way for such a negotiation. But the misfortune of our present dynasty has always been a universal propensity to slay, and General Green could not help magnifying his office by causing it to be known everywhere that he was in the special and personal confidence of the President of the United States. The English papers began to talk about it, and at length so much inquiry was made that it seemed necessary for the English ministry to 'define their position.' The following paragraph is from the London Morning Herald, of June 6. The Herald is a warm supporter of Sir Robert Peel, and speaks in this case, ostensibly from authentic information.—It will show two things—first, to what personal indignities our Northern Ambassador is subjected, in having such a man as Duff Green sent over to negotiate under his nose, as having the personal view of the President—and secondly, that the blab has compelled Sir Robert Peel to decline having anything to do with Green and his schemes. The people of the free States will receive some other useful information concerning the views of their chief Executive illustrative of the benefits of voting for a slave holder. The Herald says:

'President Tyler is deeply impressed with the manifold advantages that would accrue to the United States from the more favorable admission of British fabrics into the Union, and is most anxious to conclude on terms of mutual concession, a treaty, which would enable him to recommend to Congress a considerable reduction of American import duties on our goods.—Mr. Webster, too, though at first somewhat opposed to the President's views on this subject, before resigning his seat in the Cabinet, had, we believe, heartily adopted them. General Duff Green, the gentleman, who was formerly connected with a Washington journal, and who enjoys, we are told, the President's confidence, being about to proceed to Europe, was put by Mr. Tyler into complete possession of his views, and strongly recommended by the President to the American resident at this Court. Mr. Everett was indeed directed by Mr. Tyler to present General Green to Sir Robert Peel, in reference to this subject. Their principles will bear investigation, and the more they are examined the better. Let all honest men, who love civil liberty, and are sick of the endless turmoil of party strife, examine our principles, hear our reasons, and then in the fear of God, decide whether they will hold on to their pro-slavery parties, or turn from them, and join these who are contending for the inalienable rights of man. We now proceed to offer other reasons for so doing.'

The Liberty party is a northern party. Slavery constitutes a southern party, sustained by almost all the property of the South, and ever active to extend the slave power, to favor slave labor, and to protect slave productions. And by mixing with the political parties it has been able to control them both, to shape our national measures, and to make the national government its humble tool. The Liberty party breaks all connection with the Southern party, exposes their selfish, ambitious schemes, resists their measures, and contends for the rights of all men, of the poor as well as the rich. They plant themselves upon those immutable principles of moral justice, which protect the persons, the labor, the property, the rights of the poor, the laboring class, the unprotected; and demand that their persons, property and liberty, shall be secured and defended by the government. And they hesitate not to add, that where protection ceases, allegiance is not due. From the nature of the case this party must be hostile to the slaveocracy of the South, and attach itself to the essential interests of the North, or of the free States. If these interests are worth anything—if northern labor, and capital, and liberty, are not all to be sacrificed to advance the slave power, then it is important that there should be some Northern party, with northern feelings, to look after and take care of northern interests. Can any northern man then, who has not drunk in southern principles, and who is not willing, that northern laborers should become hewers of wood and drawers of water to the aristocrats of the South, refuse to give the Liberty Party, his cordial support? Here can be no neutrals; he that will not help the northern party, will give his influence to the southern party.

The Liberty party will be conservative. The old pro-slavery parties have been at war for a series of years; and have kept the country in a state of turmoil. Brother is divided against brother, and neighbor against neighbor. Hickory poles, log cabin, and all other devices of folly, not to say of wickedness, are brought into requisition to produce party excitement, and gain party votes. Our legislative halls are filled with strife, national interests sacrificed, and every thing made to yield to party views. And this wretched state of things must remain while the two great parties remain so nearly balanced; one prepondering to-day, and the other to-morrow. Both hoping to obtain power, and ready to seize the offices. Can a moral people be willing to perpetuate such a scene of perpetual strife, to be always kept in hot water, to hold up partisan leaders, and help them into office, and tread on the necks of their humble tools?

The liberty party are few in number, and cannot, at present, come into competi-

tions with either of the great parties; but they can step between them, and unite in all those measures, which are calculated to promote the true interests of the nation, without any regard to their party strife. In this way they can hold them back, moderate their strife, and induce them to attend to the true interests of their constituents. So that from their position as a party, they must necessarily be conservative.

The grand object of the Liberty party is such, that I can heartily pray to the God of heaven that his blessing may be obtained. I should indeed be ashamed to pray for those objects of party strife, as bank or sub-treasury, and I suspect that the most zealous partisans have little to do with prayer. I fear God is not in all their thoughts when at caucus or at the ballot-box. Their objects are such, that it could hardly be expected, that any serious man could pray over them, or wish to carry them into his closet. Not so with the great object, for which the Liberty men are contending. They can take it into their closet and spread it out before God, pray over it, and the nearer they get to the throne of grace, the more earnestly can they press the subject upon the God of mercy. Here is no drawback, no misgivings, no fear, that a righteous, just, and prayer-hearing God, will turn away his ear from their request. Now I wish to be found on a praying ground, to unite in pursuing interests, over which I and others can pray. And I cannot see how those, who believe in the moral government of God, can unite in any cause, upon which they cannot ask the blessing of that God, whose kingdom ruleth over all. If they choose to act without God, I do not wish to go with them.

KIAH BAILEY.

BRUTALITY OF A SLAVEHOLDER.

Petersburg, June 26, 1843.

DEAR SIR:—It is so very seldom that your columns are graced with any communications from these "diggins," that it may excite some curiosity in your breast to know from whom these lines now emanate. Suffice it to say, sir, that they emanate from a friend, and without being an acquaintance. Your good sense, fearlessness, and independence of thought and speech, have gained for you many friends in this section of country. The object of the present communication is to notice the death of a negro by whipping a few days ago. A man named Mintree, caught a negro that had run away from him some time; he tied his hands and feet together, what we call tucking, and with the end only of a cowhide, he gave him about 500 lashes—not the full length of the hide, but the end only, filling his body with short cuts from his head to his heels. While Mintree was whipping him, the negro asked for water and while Mintree was gone for water, the negro untied himself and ran off to a pool of water and jumped in. He held his mouth open until his stomach was actually filled with water up to his throat. Mintree having found out that the negro was gone, became more exasperated than ever. He took him out of the water, beat him up and gave him about two hundred lashes more, from the effects of which he died. Mintree has been committed to prison, the negro examined, and a court called to try him on the first of next month; the result of that trial I will let you know. The negro was dissected and if I should judge from the physicians' face, they believe that he was murdered.

The Liberty party is a northern party. Slavery constitutes a southern party, sustained by almost all the property of the South, and ever active to extend the slave power, to favor slave labor, and to protect slave productions. And by mixing with the political parties it has been able to control them both, to shape our national measures, and to make the national government its humble tool. The Liberty party breaks all connection with the Southern party, exposes their selfish, ambitious schemes, resists their measures, and contends for the rights of all men, of the poor as well as the rich. They plant themselves upon those immutable principles of moral justice, which protect the persons, the labor, the property, the rights of the poor, the laboring class, the unprotected; and demand that their persons, property and liberty, shall be secured and defended by the government. And they hesitate not to add, that where protection ceases, allegiance is not due. From the nature of the case this party must be hostile to the slaveocracy of the South, and attach itself to the essential interests of the North, or of the free States. If these interests are worth anything—if northern labor, and capital, and liberty, are not all to be sacrificed to advance the slave power, then it is important that there should be some Northern party, with northern feelings, to look after and take care of northern interests. Can any northern man then, who has not drunk in southern principles, and who is not willing, that northern laborers should become hewers of wood and drawers of water to the aristocrats of the South, refuse to give the Liberty Party, his cordial support? Here can be no neutrals; he that will not help the northern party, will give his influence to the southern party.

The Liberty party will be conservative. The old pro-slavery parties have been at war for a series of years; and have kept the country in a state of turmoil. Brother is divided against brother, and neighbor against neighbor. Hickory poles, log cabin, and all other devices of folly, not to say of wickedness, are brought into requisition to produce party excitement, and gain party votes. Our legislative halls are filled with strife, national interests sacrificed, and every thing made to yield to party views. And this wretched state of things must remain while the two great parties remain so nearly balanced; one preponderating to-day, and the other to-morrow. Both hoping to obtain power, and ready to seize the offices. Can a moral people be willing to perpetuate such a scene of perpetual strife, to be always kept in hot water, to hold up partisan leaders, and help them into office, and tread on the necks of their humble tools?

A boat was recently upset on the Thames, at London, and a number of boys were exposed to imminent danger, when a black boy leaped in and saved six of the little fellows; the seventh he was unable to rescue.

The history of most lives may be briefly comprehended under the following heads—our follies, our faults, and our misfortunes.—[Anonymous]

Veils are said to be injurious to the eyes.

Original Communications.

LINCOLN CONFERENCE OF CHURCHES.

MR. EDITOR:

At the late meeting of the Lincoln Conference, which was held at Bath, there was something of a *flare up* on the subject of slavery. The state of the case was this: On the second day of the meeting, the Rev. J. T. Hawes, a delegate from Franklin Conference, in presenting his report, stated among other remarks, that Franklin Conference was emphatically *abused of brethren*; that all the great moral and religious enterprises of the day the abolition of slavery itself not excepted, were brought before the Conference, and discussed with great freedom; that this body of professing Christians was not accustomed to turn a deaf ear to the sighing of two and a half millions of crushed spirits, nor was it afraid to speak of their wrongs; that it had passed strong resolutions touching this subject, and passed them with great unanimity. He also remarked that individual churches in the county had looked the subject of slavery in the face; that his own church had resolved to withhold fellowship from slaveholders, and that they expected him to preach against the sin of slaveholding, and to warn his hearers against *all* participation in that sin, with the same freedom, that he would use in preaching against adultery or murder.

Mr. Hawes stated furthermore, that an appeal had recently been made to some of the churches in Franklin County in behalf of the fugitives in Canada, and that the result was seen in boxes of clothing which had been collected for those who had fallen among thieves and escaped with the skin of their teeth.

In speaking on the subject of Foreign Missions Mr. Hawes remarked that there were those in the churches of Franklin County, who would contribute more cheerfully and more liberally to the funds of the American Board were it to cut aloof from all connexion with slaveholders. Whether the course of such was right or wrong he did not pretend to say—he simply stated the fact. There were prominent individuals in the churches who were not sure that they were under obligations to sustain the Board, in its operations, or that it was right for them to do so, while it elected slaveholding ministers as members, supported slaveholding missionaries, and sent its agents to solicit funds of slaveholding churches, and thus gave the right hand of fellowship to those who help to perpetuate a system of iniquity which has drenched the annals of our race in tears and blood.

During these remarks there were strong symptoms of uneasiness on the part of some in the house.

The Rev. Mr. Palmer arose and 'called the gentlemen to order,' and proceeded to make quite a speech. He accused Mr. H. in a very courteous manner, of a 'breach of courtesy' in availing himself of that opportunity to introduce a subject so foreign to the objects of the Conference, and to attempt to prejudice the mind of the audience against one of the cherished institutions of the age &c. &c.

When Mr. P. had set down Mr. H. proceeded. It was one part, he said of the creed of Franklin Conference, that the cause of Missions was the cause of God. His brethren had no idea of abandoning that cause. There were hearts that would keep fast to this work till they ceased to beat. Still there were those who had their doubts with regard to the propriety of contributing to the Board while it maintained its present position in relation to slavery; and who, unless these doubts could be removed, or the Board should change its position, would seek other channels through which their contributions might flow to the heathen.

Mr. H. closed his remarks in a manner adopted to leave a good impression upon the mind of the audience. And here the thing might have ended, but Mr. Palmer arose and proceeded to make another speech. He had no objection, he said, to hear slavery condemned and denounced; and had the brother simply spoken against slavery, he would not have interrupted him; but he could not sit and hear the American Board slandered. He virtually admitted, however, before he closed, that it was the introduction of slavery into the Conference, and not what was said of the Board, that troubled him. He said he should have interrupted the delegate before, (that is, before he alluded to the Board; for he did interrupt him as

to make a remark. He said he would not occupy the time of the Conference, but he wished simply to say that if there was *graff* in the house, it was not all on one side. He too was grieved. Had it been an enemy who had thus reproached him, he could have borne it. But when such men as his brother Palmer, his brother Adams, and the Moderator, with whom he had often taken sweet counsel, and in whose company he had walked to the house of God, saw fit to deal out their reproaches in this manner, he was wounded. But grieved though he was, yet he was not angry. He had loved these brethren, and he loved them still. The smiting of his brethren should not break his head. His prayer to heaven should be in their behalf, &c.

Thus ended the matter till the meeting was closed. Then commenced the discussions in the house and on the way; and I know not that it is finished yet.

ONE WHO WAS THERE TO SEE.

August 21, 1843.

[For the *Liberty Standard*.]

MR. WILLEY:

The leaders of the two prevailing parties in this country have become perfect adepts at throwing dust in the eyes of the people, that the truth may be imperfectly discerned. The editor of the *Kennebec Journal* exercises his skill in this way by denominating Mr. May the *Liberty* candidate for Congress, "an anti-tariff *Loco Foco* lawyer." Now, Mr. Editor, let me analyze this "much in little" and see what it amounts to.

Mr. May is first styled "an anti-tariff" man. This I deny, and challenge Mr. Severance for the proof. Now do your best neighbor, Give us your proof. Let there be no backing out. Show that in making this serious charge you have not slandered your competitor, but have treated him honorably as you should do. The truth is, this endless jar about measures of domestic policy is kept up as a hobby to gull the people and ride into power. Both whigs and democrats are keeping up an interminable din about the tariff as though there were a wide difference of opinion in relation to the main principles of its adjustment while in fact they are quite nearly agreed. Let us see if it is not so. On the democratic side Mr. Van Buren expresses his opinion in favor of "a discriminating tariff for revenue purposes only, and which will incidentally protect American industry," and this view has been reiterated by such men as R. M. Johnson of Kentucky, James Buchanan of Pennsylvania and some others of a like stamp in almost the same language. And what are the views of the whigs on this subject? Let us hear him who is regarded as "the life, the soul, the embodiment of whig principles"—Henry Clay. He is in favor of "a tariff" he says, "which while it affords sufficient revenue to meet the wants of an economical administration of the government, at the same time affords adequate incidental protection to American industry." I run no hazard in saying that Mr. May entirely concurs in the opinions. The truth is these are the views of the people, and not less so, the views of the *Liberty* party. To make *party* questions of our industrial interests is hazardous in the extreme, and ought to be frowned upon. Persist in doing so, and where and when can we expect permanency—an object loudly called for and most urgently demanded? Better submit them to the collected wisdom and patriotism of Congress, than to throw them to the four winds of party strife. As a member of the *Liberty* party I do insist that we ought not to make the industry of the nation the *football* of party contention. Both the whig and democratic parties, by drawing into their party strife these measures which deeply affect the labor and pecuniary interests of the nation, are doing more to derange its affairs and to create distrust and uncertainty than all other causes put together. This is a sad state of things, and the more dangerous because there is a vigilant, wily and arbitrary power, opposed to human rights and free labor. I mean the Slave Power—which wields these parties to subserve its own designs and interests. And how shall the people escape from this position? An escape is absolutely demanded, or interminable trouble is before us. Answer, they may remedy the evil by uniting with a party which refuses to cast these interests upon the unstable surges of party strife, preferring to submit them to the collected wisdom and patriotism of Congress, where the true interests of the nation should be known, felt, and consulted—a party that makes *PERSONAL RIGHTS* paramount to every other object, and which, secured, will inevitably overthrow the grand cause of instability and fluctuation.

Next, Mr. May is charged with being a "loco foco" in disguise—a character variously estimated according to the medium through which it is viewed. But surely why is he a "loco-foco" any more than a whig? Has he not trodden the pathway of both parties? and finding them miserably selfish and untrue to liberty, he has evinced a most commendable independence and decision in leaving them. But this cry of "loco foco," will do very well, (and it will do for nothing else,) to scare a certain class of whigs who are always ready, right or wrong, to go in the direction of their leaders indicate.

Anti-Slavery papers and Franklin Register, please copy.

A POLITICAL ABOLITIONIST.

Chesterville, Aug. 5, 1843.

HON. W. P. FESSENDEN

MR. EDITOR:

Keep it before the people, that the United States Constitution is not a "compact between slaveholding and non slaveholding states," as declared in Doctor Hubbard's Report. In the first place the Constitution is a covenant by the people and not a "compact entered into by the several states" and in the second place provision is made by the first article of the constitution, Sec. 10th clause 2d "that the several states never shall enter into any compact" with each other without the consent of the People. Political rights being inherent in the people, the states could not delegate powers to them, nor did they reserve it to themselves, but the people reserved powers to the States, and the States accepted accordingly, see Art. 1st, Sec. 8th, clause 15th—also Art. 7th, and amendments to Art. 10th, &c.

Keep it before the People, that the 5th article of amendments secures *equal* liberty to every *Person* in the United States.

Keep it before the People, that slaves are declared to be *Persons* by the very Laws which enslave them, see Constitution of Ken. Ala. Miss. &c., and being known only as *Persons* by the United States Constitution are as really entitled to the benefits of the 5th Art. as any other class of *Persons*.

Keep it before the people, that the States have resigned all pretensions to the right to hold slaves: firstly by pledging themselves to support the Declaration of American Independence, and secondly by accepting of the People's Constitution which secures equal Liberty. If it is not so it is impossible to find words that will express the prohibition of slavery.

And keep before the *Liberty* Party the necessity of caution in securing the nomination of such men for our National and State Convention, (and such only) as are not only zealous and active, but above the influence of pro-slavery parties also, and having made judicious nominations, to be sure to stick by their candidates.

Anti-Slavery papers and Franklin Register, please copy.

A POLITICAL ABOLITIONIST.

Chesterville, Aug. 5, 1843.

KIAH BAILEY.

MR. EDITOR:

In the Portland Advertiser of the 8th instant, I noticed a long communication from the Hon. W. P. Fessenden in relation to an address published in the Standard in May last. It seems that in this address Mr. Fessenden's course in Congress in regard to slavery is commented upon with some severity. The entire silence in Congress of Mr. Fessenden upon the subject of the 21st Rule, so far as any thing came to the public eye through the press, after stating that he should take the first opportunity to move for the repeal of that Rule, I think fully excuses

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Farmington, August 15, 1843.

From the Voice of Freedom.

MEASURES OF THE LIBERTY PARTY.

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The *Liberty* party have spread out their principles before friends and foes, and they must now be discussed. If the principles, avowed by our fathers, when contending for liberty, and which are sanctioned by the word of God, and reason, be correct, they will bear investigation. And the more they are discussed the better. The old political parties have been so mixed up with slavery, that they have practically discarded these fundamental principles, and they have been left among the rubbish of the world. Indeed, some of the party leaders have sneered at them as Rhetorical flourishes, and others have been willing to sell them for a mess of Southern Pottage.

The *Liberty* party have planted themselves on these principles, self-evident and irrefutable, have boldly re-asserted them, and proclaimed their fixed determination to support them. This must again lead to a discussion of those principles, and if our fathers were right, the *Liberty* party cannot be wrong. Deny their principles and our fathers were rebels, our revolution a daring rebellion, and our State Constitution a delusive farce.

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LETTER FROM THE EDITOR.

PORTLAND, Aug. 23, 1843.

Being obliged by pressure of business to take

the mail stage from Hallowell which runs chiefly

in the night, I soon became so sick as to be under

the necessity of leaving the stage at Brunswick

and took the accommodation the next day, not ar-

iving in Portland till 4 o'clock.

The Convention was in session and Mr. Pier-

port was making a fine speech on the constitution,

contending with great force of argument that the

construction of that document against moral right,

as in the case of surrendering the fugitive, nullifies

all obligation to obey it. John Neal, Esq. attempted

to reply, and, although plausible, we believe he

became satisfied of its unsoundness.

The evening session was one of much interest

and power. Mr. Tracy from Mass. made a forcible

and pungent speech, which will not soon be

forgotten by whigs or democrats.

Although the

day was stormy and the notice for the convention

short, it will do the cause an important service.—

Every thing promised well, and our prospects

brighten every hour. We now have a strong

hold of the consciences of Maine than either of

the old parties, and that is no trifling capital to

begin with. It would do your heart good to hear

the most eminent men, in the state say as they

have lately said to us, "Go on, you are right.—

God bless your efforts."

Men of discernment are making sport of our

neighbor Severance on account of his unutterable

zeal to be elected, and especially his wonderful,

and "very terrible" apprehension about Texas.

The democrats have "tapped" him most effectually

by nominating a man as unequivocally hostile

to Texas as he is, so that bugbear is no longer

in the way of the liberty cause, and Mr. Severance

has nothing to do but toil, and throw up his

hat for his favorite slaveholding doctress, his gag

candidate for Governor, to defend the gag laws of

congress, and gag voting senators,—and all under

the profession of abolition. How much impo-

sition is that district capable of bearing?

The convention is continuing a second day and

Mr. Johnson, editor of the New York Evangelist,

has presented this forenoon his favorite scheme of

emancipation induced by giving the slaveholders

the avals of the public lands—a futile, exploded

Liberty Party Committee.

Resolved, That this convention cordially ap-

prove and concur in the nomination of Gen.

James Appleton for Governor of this State, and

that we will use our efforts to elect him to that office.

Resolved, that we offer to the Hon. John Quincy Adams our warmest thanks for his late letter to the Bangor Committee, and earnestly hope that its patriotic and magnanimous sentiments may be indelibly stamped on the hearts of all this people.

Resolved, That the thanks of this convention be tendered to the inhabitants of the city of Portland for the use of this Hall on this occasion—and for their kind hospitality to the members of the Convention.

Voted, That a letter be addressed to Mr. Adams, signed by the President and Secretaries, embodying the Resolution relating to the letter lately addressed to the Bangor Committee by that honorable gentleman.

Mr. Fessenden, Mr. Johnson, of New York; Mr. May, Mr. Moulton, Mr. Tracy, of Boston; Mr. Neal, Mr. Clark, of Washington city; Mr. Humphrey, Mr. Freeman, Mr. Brown, of Bangor; Mr. Appleton, Mr. Pierpont, of Boston; Mr. Shirley, Mr. Whitman, Mr. Bourne, Mr. Willey of Hallowell, and J. C. White, Bangor, Secretaries; which report was accepted.

The convention has been one of interest and power, and will do good, especially in this city.—A different sentiment already pervades the public mind here from what has been usual. The friends are active and the cause is onward.

A. WILLEY.

A CONVENTION OF

The Liberty Party of the State of Maine, was held, pursuant to previous notice, on Tuesday and Wednesday, the 22d and 23d inst. in the Exchange Hall in the City of Portland. The meeting was called to order by C. A. Stackpole, and W. F. M. Reed was appointed to the chair.—Rev. Adam Wilson invoked the blessing of heaven upon the doings of the Convention. A Committee was then appointed to nominate officers for the Convention, who reported Samuel M. Pond of Bucksport, President; Thomas Brown, Portland; Stephen Sewall, Winthrop, and W. F. M. Reed, Hampden, Vice Presidents; and G. H. Shirley, Portland, and J. C. White, Bangor, Secretaries; which report was accepted.

The President, on taking the chair, addressed the meeting on the objects for which it was convened.

WHAT'S THE DIFFERENCE?

The late democratic convention in Kennebec County passed the following:

Resolved, That the leading object of our Tariff Laws is and should be to furnish ways and means for carrying on the government. But in arranging their details, other considerations may properly be regarded besides the mere amount of money that a proposed rate of duty will furnish. And, in cases of urgent necessity, at least, it is lawful and right, with a view to its protective effect, to impose even a higher duty than that which would be most productive of revenue. If this may not be done, consistently with the constitution, then were its provisions misunderstood and misconstrued, not only to its framers sitting in the first Congress, but by every Congress that has acted upon the subject from that time to the present, and some of our most important interests are in the keeping of foreign governments. But in the exercise of this power great care should be taken that one interest not be fostered at the expense of another, nor the whole country taxed to build up an aristocracy of wealth.

OXFORD COUNTY CONVENTION.

STORIES FOR THE TIMES.—During the discussion between Messrs. May and Severance, Mr. May stated that on the matter of tariff he agreed with both Henry Clay and Martin Van Buren.—The Journal then came out and charged Mr. May with being a "free trade loco-foco." The same story was reflected from its lunar orb in Somerset county.

Our prospect for electing our candidate for Congress in the third district may be seen by re-collecting, that in Franklin and Kennebec (except Greene) the vote for Governor last year shows a majority against Robinson of 710. This must be overcome, together with a large increase of liberty votes. Unless Mr. Severance is elected at the first run, he cannot be at all, and Mr. Wells certainly cannot be, hence we have a fair chance of another, or the whole country taxed to build up an aristocracy of wealth.

Resolved, That as Slavery is the greatest political evil under which our country is now suffering, it is most fit and proper in every political movement, to act with primary reference to the removal of this evil.

Resolved, That the history of our country since the adoption of the constitution, is a history of the encroachments and usurpations of the Slave-power; and it is only by restraining this power, that the Free States can enjoy the equal rights contemplated by the Constitution.

Resolved, That we are deeply impressed with the truth uttered some years since by Mr. Chief Justice Whitman in relation to the encroachments of Slavery.—It behoves the people of the North not to be inattentive to the signs of the times. If we profit not by the developments which experience and collisions produce, we shall deserve to be considered a besotted and stupid race, fit only to be led blindfold, and worthy, only, to be treated with sovereign contempt.

Resolved, That as the Whig and Democratic parties are contending for no distinctive principle which either the one or the other can define, or is willing to avow; the sooner they are broken up and confounded, the better for our whole country.

Resolved, That as neither the whig nor the democratic party has taken a single step to regret the encroachments of slavery nor to remove this plague spot from our country; so neither the one nor the other is justly entitled to the confidence of the friends of Human Rights.

Resolved, That the Liberty Party does not claim to have discovered any new principles of political science, but was originated for the purpose of re-asserting and vindicating the common rights of all men, to "life, liberty and the pursuit of happiness;" and may therefore justly claim the support of every friend of freedom.

Resolved, That the "one idea" of the Liberty Party embraces the social, moral, and the political well-being of the people of the United States; while it is emphatically an objection to the other

parties, that neither of them embraces in its creed the great and comprehensive "idea" of Human Liberty.

Resolved, That while we consider political action through the ballot-box as indispensable, we do not undervalue the moral and social means employed for the extirpation of slavery, and we earnestly entreat our friends to consider that without moral suasion we should have no voting, and that moral suasion without voting would be futile and unavailing.

Resolved, That as slavery is a creature of law and sustained by political power, the Ballot Box is the appropriate instrument for its overthrow.

Resolved, That that Democracy which determines the standard of humanity by the color of the skin is a flagrant absurdity which will vanish on the approach of light, and perish with the application of truth.

Resolved, That the law of the United States, approved May 12, 1793, entitled "An act respecting Fugitives from Justice, and persons escaping from the service of their masters," is interpreted by the union; and that the silly representations of federal presses that the Democratic party are in alliance with the slave power of the south, in a systematic design to effect the admission of Texas, is entirely unsupported by any facts, or by the slightest indications in any quarter, giving such a supposition the appearance of truth, and is therefore a willful and deliberate fabrication of the federal party for base and partisan purposes.

YORK COUNTY F. W. BAPTIST ANTI-SLAVERY SOCIETY.

A Convention of F. W. Baptists of the County of York was held at Springfield, August 24th and 25th. Elder H. Hobbs was chosen President and Mr. Rufus W. Brackett Secretary. A convention society was then organized by adopting the following Preamble and Constitution; [See Constitution Officers were chosen as follows.

ELD. B. S. MARSON, President.

DEA. L. LORD, Vice President.

ELD. J. FULLSTON, Secretary.

B. S. MANSON, Ex. Committee.

J. FULLSTON,

Humphrey Brackett,

D. H. LORD,

O. B. Cheney,

Nathaniel Herson,

Oliver M. Keney.

The following resolutions were adopted.

Whereas the silence of the ministry and church on the subject of American Slavery has given occasion to many abolitionists, of very sanguine temperament, to wage a warfare against the church with a spirit calculated to bring the Anti-Slavery cause into disrepute; Therefore, Resolved, That we as Christians approve the formation of denominational anti-slavery societies, that will call in the entire co-operation of the ministry and church.

Resolved, That the formation of a York County F. W. Baptist Anti-Slavery Society should meet the approval of all our churches.

Resolved, That we disclaim fellowship either in spirit or practice with all these misanthropists, who, in their misguided zeal for the abolition of slavery, aim at the prostration of all law and the wholesale regulation of Scriptural church organization.

Resolved, That to vote for, or to neglect to vote against slavery is lending it influence in its favor.

Whereas the Scriptures require that Judges and Rulers should be just men fearing the Lord; Therefore Resolved, That it is inconsistent for us to aid by our suffrages, in elevating men destitute of good moral character to the administration of the Laws of this Christian Republic.

Resolved, That we of the North have something to do with the subject of slavery, and slavery has something to do with us.

Sixty eight names were given to the constitution. The meeting was in session two days and was one of much interest. Many able speakers took part in the discussions on the Resolutions.—It is trusted that the cause of human freedom received an impulse at this convention, which will continue until Liberty is proclaimed throughout the whole land to all the inhabitants thereof.

JOSEPH FULLERTON, Rec. Sec.

PREAMBLE.

Whereas we regard the system of American Slavery as it now exists, to be the sum of all villainies, and the subversion of the rights of two and a half millions of American citizens, and a violation of the letter and spirit of the Constitution of the United States, and whereas the American church in its present position is the main support of this nefarious system, and in order for its removal it is necessary that every minister, Christian and philanthropist bear a decided testimony against this servility to the mass, a servility to which man never submits in good faith, nor in honest purposes; but for purposes always base and selfish. I love my country! I love her political institutions; and I am ambitious of seeing my countrymen taking the lead in every department of high and manly thought. I am not willing to be always dependent on foreigners for my intellectual nutriment. But so it must be till we cease to hold it democratic to echo only the thoughts of the people, even though it be the sober second thoughts.—We must dare seek for truth, and dare utter it, and dare labor for the elevation of the people, instead of merely obeying them, which will never be obeying them, but the mischievous demagogues and petty politicians who are raised into importance by the energy with which they scream democracy, and by the loud, windy professions they make on all occasions of their devotion to the welfare of the people, and of their great willingness to receive the commands of the people, and to live and die in their services.

"My Addresses will not be what is understood by 'Religious Addresses on Slavery.' They will preach politics." That sanctimonious ones should roll up the whites of their eyes, and shudder with holy horror, at the thought of "preaching politics on the Sabbath"—and this, too, notwithstanding they are themselves promoting the election of some libertine, or gambler, or duelist, or slaveholder—is a matter of little moment.

By "politics" Mr. Smith evidently means the practical duties of life. "Every man's politics are a part of his religion; and no man's religion is any better than his politics." This idea may be new to many, but it is true nevertheless. [Onward, etc.]

ART. III. Any person sustaining a good moral character may become a member of this Society by signing their Constitution.

ART. IV. The officers of this Society shall be a President, Vice President, Recording Secretary who shall conduct the correspondence of the Society and also act as Treasurer, and an Executive Committee of 7. The President and Secretary shall be members of the Executive Committee ex-officio, four of whom shall constitute a quorum for transacting business.

ART. V. The President and Secretary shall perform the duties usually attended to by such officers. It shall be the duty of the Executive Committee to take the general superintendence of the affairs of the Society, call special meetings &c. when they shall think proper.

ART. VI. The annual meetings of this society for the choice of officers and other necessary business shall be held annually on the 4th Wednesday in August at 10 o'clock A. M.

ART. VII. This Constitution may be altered or amended at any annual meeting, (provided that such amendment shall have been presented in writing at a previous meeting,) by a vote of two thirds of the members present.

ART. VIII. The President and Secretary shall be elected for three years, and may be re-elected for three years.

ART. IX. The officers of this Society shall be elected for three years, and may be re-elected for three years.

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ART. XXI. The officers of this Society shall be elected for three years,

THE DROWNED MARINER.

A mariner sat in the shroud one night,
The wind was piping free;—
Now bright the moonlight pale,
And the dolphin gleamed in the wake of the whale,
As it flound'rd in the sea;
The scud was flying athwart the sky,
The gathering waves were whistling by,
And the wave, as it tower'd, then fell in spray,
Look'd an emerald in the moonlight ray.

The mariner swayed' and rock'd on the mast,
But the tumult pleased him well;
Down the sea he went, his eye he cast,
And the monsters watch'd as they hurried past,
Or lightly rose and fall—

For their broad, damp fins were under the tide,
And they lash'd as they pass'd the vessel's side,
And their eyes all hung'd and grim,
Glared fiercely up, and they glared him.

Now freshens the gale, and the brave ship goes
Like an uncurb'd steed along;

As her gallant how the water ploughs,

The topail is reef'd, and the sails are fur'd,

And onward she sweeps o'er the water world,

But there cometh no chill to the mariner's blood.

Wildly she rocks, but he swingeth at ease,

And holdeth by the shroud;

As she careens to the crowding breeze,

The gaping deep is surging beneath her load.

Was that a face, looking up at him,

With its pallid cheek, and its cold eyes dim?

Did it beckon him low? Did it call his name?

Now rolleth the wave the way whence it came.

The mariner look'd, and he saw, with dread,

A face he knew too well;

And the cold eyes glared, the eyes of the dead,

And its long hair out on the wave was spread;

—Was it he?—

The storm ship rock'd with a reeling speed,

And the mariner groan'd, as well he need—

For ever down, as she plumb'd on her side,

The dead face gleam'd from the briny tide.

Bethink thee, mariner, well of the past:

A voice calls loud for thee;

There's a stified prayer, the first, the last;

The plumb'g ship on her beams is cast,

—O, where art thou?

Bethink thee of castles, that were lightly spoken;

Bethink thee of woes that were lightly spoken;

Bethink thee of all that is dear to thee,

For thou art alone on the mging sea;

Alone in the dark, alone on the wave,

To buffet the storm alone;

To struggle aginst thy watry grave,

To struggle, and feel there is none to save!

God shield thee, helpless one!

Thee, who art left, for all the world is past;

The trembling hands, the deep are cast;

The white brows gleam a moment more,

Then slowly sinks—the struggle is o'er.

Down, down where the storm is dash'd to sleep,

Where the sea its shalz doth swell;

Where the amber-drops for thee shall weep,

And the rose-lipp'd shell its music keep;

—There still she stands;

The gale that stirs her, heaped at thy side;

They fall from the neck of the beauteous bride,

From the strong man's hand, from the maiden's braw,

As they slowly sink the wave below.

A peopled home is the ocean-bed;

The mother and the child are there:

The fervent youth and the hoary head,

The maid, with her floating locks outspread,

As the water moths that lightly sway,

And the tranquil lights on their features play;

And there each cherish'd and beautiful form,

Away from decay, and away from mope storm.

Miscellany.

HISTORY.

Perhaps no branch of literature has been cultivated with more assiduity, in the present age, than History; and in no province have the writers of our own nation gained more applause than in this. We are now furnished with a luxuriant crop of publications on the subject of general as well as national history: from the extended detail to the minute abridgement, all tastes are consulted, and all conditions accommodated.

Hence retrospective knowledge has been rapidly diffused; and an acquaintance with historical evidence is no longer confined to the learned, but may be found among the lowest ranks of the people. The cobler will now descant in days of yore, regulate the balance of power, and lay down the principles of liberty; at the same time that he is ignorant of what is passing at the next door, has no power to adjust, but to keep his share of custom from the next stall, and feels the only liberty he enjoys, is to work or starve.

History is certainly adapted to enlighten the mind, as well as to entertain the fancy; but on the plan it is now composed, the number of those who read it, and apply it to useful purposes, is not great. To extract its beneficial essence, requires some judgment. It has been called, if I mistake not, 'the science of instructing by example.' I would be loath to dissent from this definition, and describe it as the science that warns by contraries.

For what does History in general present to a contemplative mind?—A disgusting detail of follies and crimes; of the insolence of power, and the degradation and misery of our kind. It records wars that have swept the earth with the scourge of desolation; it harasses our feelings with massacres, at which humanity turns pale; it tortures our mind with the recitals of inquisitions, and persecutions, for no other crime but worshiping God according to the dictates of one's own conscience; it displays elevated rank and power, too frequently disgraced by atrocities that freeze us with horror, by wanton and capricious follies, that sicken and disgust.

Who are the most prominent portraits on the canvass of History?—The blood stained tyrant, the factious partisan, and the most abandoned enemies of virtue and man. Can such characters instruct by example? Unless to avoid their errors and their crimes, it had been better if their fame had perished with them.

History however, too often throws a false gloss over names that deserve nothing but our execration; and thus it poisons the unreflecting, while they suppose themselves reaping instruction, or enjoying amusement. The hero is represented in the most brilliant colors that language can bestow; the destroyer of thousands has a distinguished niche in the temple of historic fame; while he who has spent his life in humanizing and illuminating mankind, in diffusing the blessings of peace and civilization, is seldom honored with a line to preserve his name.

The maxim of *de mortuis nil nisi bonum* is often fatal to the best interests of the living. I could wish to see the enemies of human nature painted in their true colors, and in tints that could not allure. I would brand them as the most detestable criminals, in order to warn others; while none but the real benefactors of their kind should be held up to admiration, or honored with applause.

I wish to recommend a new mode of writing History. Were it composed on moral and philosophical principles, instead of political, as it now is, what an entertaining and instructive science it would be! Were the actions of the principal performers on the stage of life brought to the test of reason, nature, religion, and truth, we should then be able to form a due estimate of characters; but till something of this kind is accomplished, History ought to be read with extreme caution; and youth should be well guarded by previous instruction, from bestowing applause where they ought only to detect and despise.

After all, under the guidance of sound judgment and the dictates of virtue, History is unquestionably a very necessary as well as ornamental branch of knowledge; and if we must not ever expect to see it treated in a manner I recommend, we may at least render it innocuous, even in its present form, by enforcing the counteracting agency of religion and morals.

Quantity of Circulating Blood in Man.

Each cavity of the heart may contain from two to three ounces of blood. The heart contracts four thousand times in one hour: therefore, there passes through the heart, every hour, eight thousand ounces or seven hundred pounds of blood.—The whole mass of blood in an adult man is about twenty-five or thirty pounds, so that a quantity of blood equal to the whole mass passes through the heart twenty-eight times in an hour, which is about once every two minutes. What an affair must this be in very large animals! It has been said, and with truth, that the heart of a whale is larger in the bore than the main-pipe of the water-works at London Bridge, and that the water roaring in its passage through the pipe is inferior in impetus and velocity to the blood gushing from the whale's heart. Dr. Hunter, in his account of the circulation of a whale, states that the aorta, measured a

foot in diameter, and that ten or fifteen gallons of blood are thrown out of the heart at a stroke with an immense velocity, through a tube of a foot diameter.

It has been well observed, that we cannot be sufficiently grateful that all our vital motions are involuntary, and independent of our care. We should have enough to do had we to keep our hearts beating, and our stomachs at work. Did these things depend, not to say upon our effort, but even upon our bidding, upon our care and attention, they would leave us leisure for nothing else. Constantly must we have been upon the watch and constantly in fear: night and day our thoughts must have been devoted to this one object; for the cessation of the action, even for a few seconds, would be fatal. Such a constitution would have been incompatible with repose.

The wisdom of the Creator, says a distinguished

anatomist, is in nothing seen more gloriously than in the heart. And how well does it perform its office!

An anatomist who understood its structure might say beforehand that it would play; but from the complexity of its mechanism, and the delicacy of many of its parts, he must be apprehensive that it would always be liable to derangement, and that it would soon work itself out.

Yet does this wonderful machine go on, night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, having at every stroke a great resistance to overcome, and it continues this action for this length of time without disorder, and without weariness.

That it should continue this action for this length of time without disorder is wonderful; that it should be capable of continuing it without weariness is still more astonishing. Never, for a single moment night or day, does it intermit its labor, neither through our walking nor our sleeping hours. On it goes, without intermission, at the rate of a hundred thousand strokes every twenty-four hours; yet it never feels fatigued, it never seems exhausted. Rest would have been incompatible with its functions. While it slept the whole machinery must have stopped, and the animal inevitably perished. It was necessary that it should be made capable of working forever without the cessation of a moment—without the least degree of weariness. It is so made; and the power of the Creator in so constructing it can in nothing be exceeded but by his wisdom!

THE MIGHTY DEAD.

What a scene would be presented to our eyes could we congregate beneath some vast and shadowy dome the spirits of the illustrious dead! The spectacle would be imposing beyond all earth can display, all that imagination can embody.—Even were we to select the mental and moral princes from amongst the nations of contemporary men, and bring them together while yet in their imperfect corporeal existence, it would be such a meeting as the world has never beheld. But what if we could command the spell of Endor's sorceress to evoke from their silent dwellings and gather in ghostly convention all the noble souls which have quickened these frames of clay for nine score generations! What a general assembly of earth's first-born children would be there! A spiritual congress of what unparallel'd magnificence and power! How would the man who has imbued his soul with the spirit of the past, and paid his intellectual worship at the universal shrine stand fixed and rooted in overwhelming awe before the grand ecumenical council; this senate of nations; this parliament of ages! From all climes they come; all tribes, all dynasties—unsexed, unbodied; divested of their temporal distinctions, and preserving only the original worth and energy of their natures. They come—the imperishable essences of those who lived and walked and suffered among their fellows; who labored for the welfare of humanity, and toiled to build themselves a name "the world would not willingly let die." They come! the light of intelligence gleaming in their eyes, and the atmosphere of immortality shining around them. They come! scions from all branches of the tree of Adam; those who opposed the tyrant and upheld the right; those who fed the fires of truth amidst gloom and darkness; and those who, self-tutored, touched the chords of human sympathy, and breathed immortal strains of poetry and feeling; recalling for awhile the hardened hearts of men from war and bloodshed, tumult and distress.

THE TEARS OF JESUS.

Pitiable, indeed, must be the state of that mind which can find itself at ease to debate a question of metaphysical divinity in the presence of the Redeemer's tears. Yet there are men whose creed has no place even for his sacred grief; who are actually annoyed at these tears wept over perishing sinners, as at heterodox variance with the divine decrees: who frown at this precious distillation of infinite love, as inconsistent with their views of divine inflexibility. There are those who would rather these tears had never been shed, or that the record of this burst of divine compassion should be expunged from the sacred page, than that it should remain as an obstacle to their logical views of divine purposes. But we linger over it with delight; we love to remain within the softening influence, the hallowed contagion of the Redeemer's tears; we bless him for them; we regard the melting scene as only inferior in pathos, in tender and solemn grandeur, to Calvary itself.

When Jesus afterwards turned to the mourning daughters of Jerusalem as they followed him to Calvary, and said, "Weep not for me, but weep for yourselves," he sought, by that admonition, to impress them with the magnitude of the calamity which attended them; a calamity so pregnant with woe, that had all the tears shed from the creation, been reserved for that event, had all the universe joined and aided them in the mighty grief, it would not have equalled the greatness of the occasion.—But his own tears should affect us more deeply with the greatness of the calamity, then the sight of all creation in tears. To think that Jesus wept, that tears fell from his eyes of incarnate perfection, how great must have been the calamity of souls lost, immortal nature perishing under the frown of God. And he would encourage us to infer, that, making the necessary allowance for the difference between his earthly and his heavenly state, his nature is still the same; that no sinner perished unpitied, unlamented.

He would have the ministers of his gospel to mingle their appeals and warnings with tears, and to assure the impudent that if they finally perish, they descend into perdition bathed in the tears of divine compassion.

—[Harris.]

CHILDREN.—How little do they who have grown up to man's estate trouble themselves about the feelings of children! It would really seem as if they fancied that children were destitute of all those fine and delicate springs of emotion, which are recognized in mature life, and are the sources of all our joys and sorrows. It is time that the grown-up world went to school to some one who has not forgotten the tender susceptibilities of childhood, that it may learn to sympathize with the little sufferers. The germinating bud has within its folded recesses all the beauty and the fragrance of the flower; the gentle distillations of heaven sink as sweetly in its secluded shrine, and the sunbeams fall there so soothingly, as on the prouder petals that claim all to themselves. How many a sweet spirit withers beneath the blighting form of the unsympathizing guardian; how many a one retires to weep in solitude, because it is not loved as it would be, and is not comprehended in its affection! We little imagine what arcana we read, when the words "of such is the kingdom of heaven," pass our unheeded utterance.—[Rufus Dawes.]

THE SAD TRUTH.—O! how difficult it is to engrave upon our hearts the sad truth that all we possess upon the earth is lent to us for a time, and for a short time; that to-morrow, perhaps, the object of our dearest affections may be a corpse; that all that our soul has made a support of, a source of joy and happiness, shall be confounded with the dust of the earth! Disciple of Jesus! when will you cease to make idols of those objects which the lord has entrusted to you, that you might consecrate them to his service? When will you learn to think, to love, and to act, as strangers and pilgrims, for whom there is but one thing needful—to reach your native country?—And ye, ye men of the world, when will you cease to hew out unto yourselves in the wilderness, "broken cisterns which hold not water?" When will you cease to sow the wind, and reap the whirlwind? When will you cease to seek your happiness, your peace, in the world, in that which shall disappear to-morrow, like the stubble

which the wind scattereth? Ah! if Jesus shed tears of compassion over the guilty Jerusalem, tears of tenderness over the tomb of a friend, what bitter tears would he have shed over your deplorable folly!—[Bonnet.]

A CALM.

O! for one draught of cooling northern air! That it might kiss my cheek on my way! And a part of it, I fear, I have not known! Ocean and sky and earth a blistering calm Spread over all! how weary wears the day! O, hit the wave, and bend the distant palm, Breeze! where'er you lagging pinions stray, Through burst your wings, and sweep the sail! Around the opal clouds that o'er us sleep, Sound thy shrill whistle! we will bid the hail! Through wrapt in all the storm-clouds of the north, Yet from the home of ice, come forth, O breeze, come forth!

Popular Errors in Medicine.

Many people put great faith in the wholesomeness of eating only one dish at dinner. They suppose that the mixture of substances prevent easy digestion. They would not eat fish and flesh, fowl and beef, animal food and vegetables. This seems a plausible notion, but daily practice shows its absurdity. What dinner sits easier on the stomach than a slice of roast or boiled mutton, or carrots or turnips, and the indispensable potato?

What man ever felt the worse for a cut of cod or turbot, followed by a beef-steak or a slice of roast beef and pudding? In short, a variety of whole

food does not eat much—here the error lies.

It is a common practice with bathers, after having walked on a hot day to the sea side, to sit down on the cold damp rocks till they cool before going into the water. This is quite erroneous—Never go into the water if over fatigued, or after profuse and long continued perspiration, but always prefer plunging in while warm, strong and vigorous, and even with the first drops of perspiration on your brow. There is no fear of sudden transitions from heat to cold being fatal. Many nations run from the hot bath and plunge naked in the snow. What is to be feared is sudden cold after exhaustion of the body, and while the animal powers are not sufficient to produce a re-action or

recovery of the animal heat.

There is a favorite fancy of rendering infants and farther advanced children hardy and strong by plunging them into cold water. This will certainly not prevent strong infants from growing stronger, but it will, and often, kill three children out of five. Infants always thrive the best with a moderate warmth, and a milk-warm bath.

The same rule applies to the clothing of infants and children. No child should have so light clothing as to make it feel the effects of cold: warm materials, loose and wide made clothing, and exercise, are all indispensable for the health of the little ones. But above all things, their heads should be kept cool and generally uncovered.

Many people so early rising as would lead one to suppose that sleep was one of those lazy, sluggish, and bad practices, that the sooner the custom was abolished the better. Sleep is as necessary to a man as food, and as some do with one third of the food that others absolutely require, so five hours' sleep is amply sufficient for one, while another requires seven or eight hours. Some men cannot by any possibility, sleep more than four or five hours in twenty-four; and therefore, to save time, they must rise earlier than they can. Many people are led to suppose that they